

Secondly, Friedrichs' plea for an epistemological pluralism is a warning to those who are involved in the sociological study of religion out of a concern for a more effective ministry to avoid two dangerous extremes—the tendency to become impatient with the rigorous scientific methods of the sociologist or the tendency to become too highly enamored with scientific research techniques as an answer to the church's problems.

Finally, Friedrichs may have himself provided a paradigm for a possibly intriguing undertaking. Some sociologist with a theological awareness or some theologian with a sociological awareness may want to investigate the possibility of a sociology of theology.

Gordon L. Nelson

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